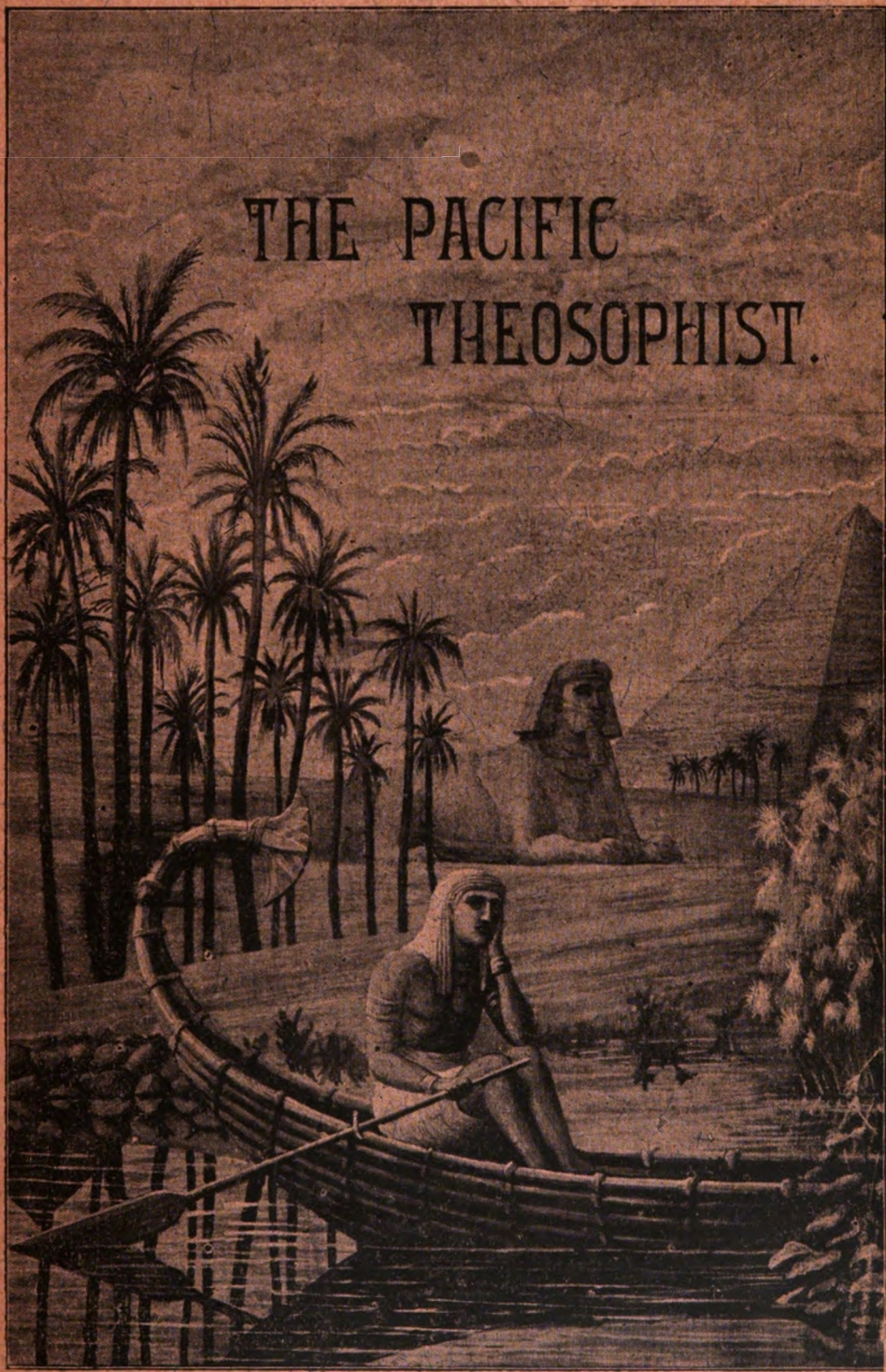




715 Aug 1897  
"Seek out him who knows still less than thou: who in his desolation sits starving for the bread of wisdom, without a hope or consolation, and—let him know the truth."

# THE PACIFIC THEOSOPHIST.



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## THE WINGS OF THE SOUL.

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There are powers in man of which we know little. In the empire of the mind, for example, we have barely begun to search out the mysteries and forces that lie hidden beneath the crust of intellect—which so many believe to be the highest expression of human consciousness. Man, in his arrogance, denies the reality of all which he is unable to prove by the exercise of his reason, and as that reason, now in its childhood, operates only on the material plane, there are many propositions to which no final answer is given. The position and value of reason need not be decried, but when we grant it its full due as the observing and analyzing force in man, still its horizon is very limited; its rate of progress very slow.

“There is a force developed in some men and latent in all, which enables them to grasp truth instantaneously. The nearer the soul is to nature, the more readily does it select the true from the false, without stopping to reason it out in all the details. This power is called intuition. It is the instantaneous and unerring cognition of an omniscient mind. It is capable of helping its possessor to a knowledge of the Spirit.

Reason is the clumsy weapon of the scientist—intuition the unerring guide of the seer. Instinct [ or intuition ] is in every thing unlike the finite reason and in the tentative progress of the latter the Godlike nature of man is often utterly engulfed whenever he shuts out from himself the divine light of intuition. The one crawls; the other dies. Reason is the power of the man ; intuition the prescience of the woman. Every human being is born with the rudiments of the inner sense, which may be developed into what was formerly known as second sight.”—*Isis Unveiled*.

While Theosophy holds that all men and women are equal, that they possess similar rights and privileges and powers, and that in the perfect man and perfect woman all powers must have full expression, yet it is the fact that to-day the average man has reason

and justice more fully developed than has his companion, while the average woman is more intuitive and more merciful. But sex is not a hard and fast line of division, for often we find intuitive men and reasoning women, though these are the exception rather than the rule. Woman's spiritual nature is better molded, and, though she may be unconscious of the fact, her intuitive perception into the problems of daily life are oftener nearer correct than results obtained through the exercise of reason. She jumps at conclusions, not blindly, but because her soul remembers from other lives. Modern reason denies all that it cannot weigh, measure, and feel, and it has become so accustomed to this mechanical examination of life that it has forgotten the nature of logic—the most valuable side of itself. Reason asserts that facts must be logical or they cannot be considered at all, and yet forgets that logic itself is based wholly on inference and not on complete knowledge. It is a reasoning from the known to the unknown. Let reason but grant to logic its complete field of action and take away the limitations which bind it to the physical plane of life, and then logic will expand and give birth to the highest expression of itself, which is known in the East as spiritual discrimination. When this is accomplished the soul will have gained its wings—on the one side intuition, and on the other, discrimination, and these will bear it aloft on flights of discovery in other regions of thought and other realms of life and being.

In mythology and ancient philosophy the perfect being is represented as combining the highest qualities of both man and woman, but that in the separation of the sexes man fell heir to the material and woman to the spiritual portion of wisdom. The masculine and feminine minds represent the two poles of mental action, the one positive and self assertive, the other negative and receptive; neither pole by itself possesses perfect equilibrium, for the one is inclined to depend on physical life alone; the other, on emotion and aspiration. When the two are fully blended then will mankind become really strong, for then will it make full use of all opportunities about it, but will rate those opportunities at their true value, merely as stepping stones along the pathway of life, and not as objects possessing value in themselves.

In the story of Mercury and Venus, or Hermes and Aphrodite, we find the mystery of mind half revealed. Hermes is the representa-



tive of all the powers of the intellect, while Aphrodite representing beauty and piety, sprang from the foam of the sea ; that is, the lighter and finer potencies contained in the sea of wisdom are symbolized by the foam which floats upon the surface—the spiritual wisdom which exists above and beyond the ocean of intellect. Aphrodite is the synthesis of all the knowledge of the Gods, while Hermes is the messenger and interpreter of that knowledge.

Intuition has many aspects or phases of development. It may be broadly distinguished as psychic and noetic action of the mind. Its psychic aspects include psychometry, clairvoyance and clairaudiance, and there are many schools which claim to develop these faculties. Now, while such faculties are good in themselves and should be cherished by those who naturally possess them, there is an actual danger to the student who attempts to develop them by the artificial and physical methods in vogue in these so-called "occult" schools. When one is ready spiritually, the lower psychic powers will come naturally and without artificial stimulus. Those who attempt to force the development of the powers, and also those who abuse them after their normal development, suffer physical or moral deterioration, or both.

The higher or noetic aspect of intuition, however, may be cultivated without danger, providing one does not overtax his mental nature. If one will think out problems that present themselves ; if one will take the trouble to understand what he reads, he will gain a remarkable development of his understanding. And it is this clear understanding that is the root of true intuition.

In *Magic* we find this statement, comparing reason and intuition :

"Reason does not act sufficiently powerfully to distinguish between the true and the false. To reason from external appearances has become a necessity to men in consequence of their material organization, which, like a shell, surrounds the soul of man in which alone rests the power of sensation and perception. Humanity has outgrown the infancy of the present cycle and asks for more intellectual food ; the demand is not for opinions, but knowledge. Knowledge cannot be obtained without effort.

If our present generation would cultivate the faculty of feeling the Truth with their hearts and afterwards examining that which they feel by means of their intellect, we would soon have a far better and happier state of society. But the great curse of our age is that the intellectual faculties are strained to their power of resistance to examine the external form of things intellectually without perceiving their spiritual character by the power of intuition. Heart and brain are not ourselves. They should not govern us, we should govern them. If a man bids his emotions be still and commands his intellect to be

not deluded, he may stretch his feelers into the realm of spirit and perceive the light of Truth. "'Tis by that sense alone which lies concealed within the hollow of the brain that the steep path which leadeth to the Master may be disclosed."

The sense concealed within the hollow of the brain is spiritual sight, the higher clairvoyant perception. It is said that the Voice of the Silence, or the Voice of Conscience, dwells in the cavity of the heart just as spiritual insight lies within the hollow of the brain, and both these may be awakened by real prayer. Deep meditation is really prayer, and should be addressed to the "Father in Heaven," or the Higher Self. When Jesus taught, "Thou when thou prayest, enter into thy closet, and when thou hast shut thy door pray to thy Father which is in secret," he referred to this intense meditation and aspiration toward the Supreme. The "closet" is the cavity of the heart in which is seated the Supreme Ego, and by "shutting the door" he meant to close the mind to the outer senses. Similarly, one can meditate upon Spiritual insight, and at least partially awaken the higher intuitional faculties of the soul.

Often when we hear a proposition stated we at once render a mental verdict as to its truth or untruth. Sometimes we meet people who at once impress us as being the embodiment of honor and probity; as well as those toward whom we instantly experience a feeling of distrust. This feeling depends not at all upon the person's surroundings in life; whether he be cultured or ignorant, rich or poor, dressed in broadcloth or clad in rags. It may be that other considerations will cause us to over-ride the intuitive voice of the soul which bids us greet the one or avoid the other. We may regard it as only a wild freak of the imagination, and yet as days and months pass along, how often we find that first impressions as to character were correct. Instances are common where people take up the study of Theosophy and are astonished to find they are but reviewing forgotten knowledge, which they had no idea they possessed when they began to read the books.

Sometimes we are introduced to one whose every feature and whose disposition remind us of some one, but puzzle our brains as we may, we are unable to remember that we ever met such a person before. Sometimes in dreams are met scenes and faces that seem perfectly familiar to us; during the progress of the dream we recall that we have witnessed that scene or looked upon that face before,

but are not quite certain where or when it was ; and often on awakening will ponder over the familiar sights of our sleep, confident that they could not have been during our present life. Often there are glimpses from prior lives, open vistas through which we may glance back at times and view ourselves as we lived in ancient days.

It cannot be said that all may equally rely on intuition for guidance. There are many in whom it is imperfectly developed, while in by far the greater majority it is almost wholly lacking. There is a possibility of these being led astray in following the suggestions of this quickening sense, but generally speaking, it is an invaluable guide to those who possess it. It may be developed by effort, by listening to the Voice of Conscience and obeying its behests when any question of right or wrong conduct arises.

Sometimes one is confronted by two propositions and he is compelled to choose one or the other. In fact, one meets such conditions almost daily, and the question arises which to choose. In such case, one should weigh all the circumstances known to him and decide in accord with exact justice, as far as he is able to perceive it. His decision can, of course, be but relative. But by always following relative truth as he perceives it by means of conscience or intuition, he is doing all that can be asked of him, and he is doing that which is right for him. It may often be that his decision is not absolutely right, but in such case it is because he needs just such an experience as his choice will lead him to. So while our intuition may now be only relatively true, it bears an exact relativity to our needs, and by following that path which appears to be right to us we are also following the path which will soonest bring us to a knowledge of the absolute truth. Those who desire to attain a knowledge of the Path which leads not only to the development of intuition, but also to service with the Brothers of Compassion in aid of the human race, may begin now to purify their lives and perfect their moral natures, and either in this or another life all such will find their way to the door of the Lodge.

Purity is the first requirement, but to this must be added knowledge, and a will to use the knowledge. "Think calmly, live purely, and in this life you may attain that peace which passeth all understanding ;" and with it will come that quality or power of which Iamblichus wrote that:



"There is a faculty of the human mind which is superior to all that is born or begotten. Through it we are enabled to attain union with the superior intelligences, to be transported beyond the scenes of this world and to partake of the higher life and peculiar conditions of the Heavenly Ones."

As the higher side of intuition is developed there may, and probably will, be an incidental development of the lower psychic faculties. When control is gained of the noetic action of the mind and when the moral nature is sufficiently purified, one will receive all psychic gifts, but it is said that the astral plane can only be safely explored from above. It is, in fact, merely a wilderness on the border between the physical earth and the home of the soul. A few flowers bloom here and there amid the tangle of stunted shrubbery, but these are so few and so difficult of access that it is a waste of time to attempt to pluck them. And the caution has been given that should one selfishly attempt to develop the psychic powers contained in the lower aspect of intuition he will come into contact with forces from the astral plane that will do him untold injury. If one is content to devote his energies to the endeavor to perfect his moral nature and develop his understanding of all things he encounters, he is laying the safest possible foundation of the acquirement of the higher phases of intuition either in later years of this life or in succeeding incarnations.

Selfish striving will darken the Path, but altruistic effort will hasten the growth of the Wings of the Soul.

AMOS J. JOHNSON.

### "LIFE'S LITTLE IRONIES."

#### PART V—THE FRUITION OF SORROW.

Let us carry this tale of Tess of the D'Aubervilles—Thomas Hardy's greatest example of "Life's Little Ironies," a step forward in the logical sequence of things. If we have drawn the veil from the antecedent existence of Tessie, why not lift it from the future as well? After all, it is only a work of fiction, only a piece of fine imagining—let us hope, if we can—and there is none to forbid our attempt. No thoughtless, irreverent hand should undertake such a task, for the art of Tessie's biographer is masterful and the character of Tessie a very beautiful and lovable one. Thomas Hardy has characterized his novel as the picture of "A Pure Woman, Faithfully Presented"—which was a daring thing to do. The whole picture, in truth, was a daring piece of work for an English novelist to essay,

in this day of perverted ideals and inverted conventions. Only a master hand was bold enough to paint it, though the world sorely enough needed the vision. And I have no fault to find with the picture, nor, if I may hazard the opinion, has Theosophy. None of the details that the size of the canvas would permit have been omitted, and the coloring, the drawing, the technique are beyond criticism.

But we may enlarge the canvas a little—not so much in the interests of art as of truth, perhaps—and view the central figure with a deeper perspective. After all, perspective is the great thing in both art and life, and we see neither in a true light unless the canvas is large enough or the vision strong enough to permit a certain breadth and depth of perspective;

It is now a brighter age, let us say, and we are on the upward curve of the cycle of earth lives that must be experienced by that soul which Thomas Hardy has given us a glimpse of in the personality of Tess of the D'Aubervilles. Men do not hate each other so fiercely now and the old struggles and agonies of ignorance are fast giving way before the wider knowledge that has blossomed as the fruit of a higher ideal—that of Universal Brotherhood. We see now a more perfect human being, clothed perhaps in the garb of woman, perhaps in the body of a man—for the matter of sex is purely accidental. But to continue the harmony of the tale let us imagine that this developed being, this soul that has sounded the depths of human sorrows, comes again to earth as a woman. She is neither rich nor poor, perhaps, for let us hope that the contrasts of dross have disappeared ere this. She is the old Tess, the same sweet individuality that once graced the pompous home of a Roman Senator and that once, in the dead hours of night, in the dim attic of an English rural hut, with a purpose none the less holy because mistaken, christened her dying, nameless babe.

We see, not yet a perfect being, but one whose sympathies are as broad and as deep and as lasting, as is human error and human woe. She is good and pure and noble. She has a kind and helpful word for all men and women. She can feel their sorrows and enter into their joys and trials. With all she is humble and patient and loving; none are beneath her. She goes about the world showering gentle deeds of mercy and thoughts of sympathy and love and encourage-

ment, and men and women feel the more brotherly toward one another for her very presence. She brings peace with her smile, and where she walks or sits or prays or works, there no demons of an evil past or a thoughtless present may come or stay. All men are her brothers ; be they sinful or holy, weak or strong. Those who sin the most she feels deepest for, and to them she is most helpful.

She does not remember consciously, perhaps, the old weepings and agonies of her incarnation that Thomas Hardy portrayed—for I have said that she is not yet a perfect human. But deep in her inner consciousness, her real and lasting individuality, lie all the memories of all her past lives never to be effaced until the cycle of her rebirths shall be completed.

Who would not love to dwell upon the picture of this sweet woman, and to search the mysteries of nature and of art for the pigments and the skill with which to paint it to perfection? But this is a task each may do for himself, and I shall not attempt to complete the larger canvas of "A Pure Woman." I wish only to call your attention for a moment to the connection between it and the picture given us by Hardy—then leave the rest to your own speculations and imaginings.

Do you not see that Hardy's Tess is the natural, logical outgrowth of the Tess we have imagined as the daughter of the proud and haughty Roman, and that the Tess of the future will come as nature's own resultant from woes that are conquered and from wrongs that hurt but do not tarnish. It is the inevitable law, the just law ; it is Karma.

Now, from viewing Karma in this light we come naturally to that phase of this eternal law which is the most alluring and most hopeful of all its many phases—that causes, when the effects have been reaped, come to an end. The cause set in motion wears itself out sooner or later. Only the soul itself is eternal, not the effects that act upon it. Do not misunderstand ; results are never lost, but the most painful and evil Karma imaginable wears itself out in time.

An evil cause set in motion may be likened to an inharmonious vibration—it is such, in fact, nothing more and nothing less. An inharmonious vibration may produce an awful discord, but because it is inharmonious it cannot last. Other things being equal, it will not last as long as that vibration which is harmonious. The latter,



being in tune with all of nature's laws, glides smoothly, peacefully along. It meets no opposing chords, but vibrates in unison with all things.

Do you not see the drift of all this? It means hope for we who suffer either for sins committed or for things left undone. It means a surety that we will not suffer forever. It is the silver lining to the blackest cloud. It means that man, being finite, cannot set in motion a cause that shall be everlasting, and that in the end the good that is in us will outlive the evil. It must be so.

JAMES H. GRIFFES.

### CAPITAL PUNISHMENT.

Capital punishment is a relic of Barbarism, and will not long be tolerated in this age of enlightenment. It does not check the tendency to murder, but rather aggravates it. Theosophy throws more light upon this, as well as upon other problems of human existence, than any system of science, religion or philosophy ; if it fails to do so, then must it take its place among the superstitious fancies of the age and be forever consigned to oblivion.

This is a very material age ; our scientists do not penetrate beyond gross matter, and even our theologians would make of God a material Personality, his Heaven and Hell, material places, with material appurtenances, such as thrones, brimstone, harps, etc. This materialistic tendency is responsible for the idea that hanging rids society of the murderer. It is also responsible for the standard of man's worth being established by his external rather than by his inner, moral condition.

Physical death but removes the soul from the objective plane of being ; destruction of the body does not destroy the thinker. The typewriting machine is but the instrument through which the operator records his thoughts ; destruction of the machine only leaves the operator bereft of an instrument. The subjective realm exists as a necessary corollary to the objective, just as the right hand is corollary to the left, south to north, and black to white. Clairvoyance, clairaudiance, and especially hypnotism and mesmerism, prove subjective or supersensuous planes of being.

Theosophy, like Paul, teaches that man is a trinity, generally

speaking ; but it also teaches that he is a septenary, more particularly speaking. He has not only ( 1 ) his physical body, but ( 2 ) its astral double, then ( 3 ) the life principle, ( 4 ) the desire principle and lastly, the higher triad in the realm of spirit, corresponding with Father, Son and Holy Ghost of the Christians, and Osiris, Isis and Horus of the Egyptians, thus making seven Principles in all.

Each person, when born, has a given life cycle, or age, to which, barring so-called accidents, he will attain, before " shuffling off this mortal coil," just as it will take the earth 365 days to make one revolution of the Sun, if collision with another planet does not occur. The objective or life cycle is equal to the subjective or " death " cycle, and both together equal one complete revolution of the soul from one incarnation to another, just as day ( activity ) equals night ( rest ), and both equal one complete revolution of the earth.

The resting place of the soul corresponds to the Christian heaven, and night on earth; the soul's day is this objective activity, and between these two states is an intermediate one, corresponding to the twilight which precedes and follows the day; into this intermediate state the soul must go before rebirth and after death. Suicides, all who have died accidental deaths, those who have been murdered and all who have been judicially executed, live out what would have been the natural term of their objective lives in this twilight state before entering rest. Removing a man's physical garment does not waft him into heaven, any more than a man who had started on a 70-mile journey and was robbed of his overcoat when about half way, would reach his destination immediately after the robbery.

In this intermediate or twilight state, persons are free to vampirize those functioning on the objective plane ; they seek seances and sensitives who are not positive enough to repel them; but, whether the vampire be high or low minded, a double harm is done ; first, to himself by galvanizing his astral body with artificial life, which binds him closer to earth, thus preventing his lapse into a state of rest ; second, by offering opportunity for him to sap the vitality of those in the body, thus depriving them of strength and will-power. A murderer in the body is not a very desirable factor of society, but a murderer out of the body is a far more dangerous character. When in his body we can control him because he is bound to his body ; but when killed before the expiration of his natural life cycle, he is

free to travel with the speed of thought, is naturally drawn into thought currents resembling his own vicious nature, seeks out those whom he hates, makes war upon them, instigates others to crime, wanton and destruction, and may even obsess a sensitive, by driving the true individual from out his body, in order to have an instrument through which to give expression to his depraved desires, just as one man may forcibly eject another from his house and take absolute possession of it.

Then we wonder why people, at times, have such awful sensations creep over them, why evince such duplicity of character, why a man is himself one moment and a demon the next, and other such states of consciousness not usually rationally accounted for. The story of Dr. Jeckyl and Mr. Hyde is based upon facts in nature, and is not wholly the creation of a vivid imagination.

Common sense stamps capital punishment as a wrong procedure by which to prevent crime or to reform the criminal. One of our modern writers has truly said, "The poorest use to which you can put a man, is to hang him."

Hanging is but a repetition of the biblical doctrine of "An eye for an eye, and a tooth for a tooth." Jesus taught no such doctrine, but on the contrary, taught love, charity, justice and mercy. The spirit and intent of our human laws being based on universal law, indicates a just and impartial treatment of criminals, *but never revenge*. Every man accused of crime by civil laws is guaranteed a fair and impartial trial by an unprejudiced judge and jury, and if convicted is not turned over to those he has wronged, to be dealt with according to their idea of punishment. No precedent for capital punishment exists to day upon our statute books; if it were so, and punishment were meted out according to the "eye for eye, tooth for tooth, and life for life doctrine," we would have sentences of this kind for crimes committed:

A man, filled with revengeful jealousy because of his old enemy's prosperity, commits arson by burning his enemy's house to the ground. Suspicion points toward the fiend; he is arrested, tried, convicted and sentenced to what? The sheriff is ordered to seize, and on a certain day, to publicly burn his house, while he goes free. An eye for an eye, a life for a life, and a house for a house. Along this same line, if A shoots off B's right hand, A, upon being con-



victed of an assault with a deadly weapon, would be sentenced to have his right hand shot off likewise. This ought to be done if a "life for a life and a tooth for a tooth" is good philosophy. Again, the petty larceny thief steals a suit of clothes, is about to be discovered when he throws the stolen goods into the fire; upon conviction, he should be sentenced to have his clothes taken from him and he may or may not get others. All this is as contrary to the spirit and intent of the laws as it would be to permit the embezzler of \$250 to satisfy the demands of the law—by returning the embezzled amount with an additional sum of \$250 in full compensation.

The object of punishment for crimes committed is, or should be, to help the criminal get control of himself; to help him to a higher state of evolution, and as yet no good reason has been presented showing how we help a man by destroying his body, or killing him, as that process is called. Nature is not satisfied with a second murder as compensation for the first. Two wrongs do not make a right, nor do two positive poles of a battery make a negative pole, any more than two prize fights make a camp-meeting. We are all bound together as a common whole by the everlasting ties of Brotherhood, and depraved wretches are none the less within this common unity because of this living on a lower plane. Their condition is indicative of the need of moral improvement, and we should keep them where we can help them to evolve out of the depths of degradation, little by little, until, when their life cycles shall have closed, they may be in such a moral condition that their next lives will find them respectable, decent citizens; whereas, if we hang them, in the midst of their degraded careers, they are reborn murderers and we have the same deplorable conditions of human character to deal with, over and over again.

Let us confine our murderers, subject them to rigid discipline, be kind to them but firm and just, feed them on good wholesome food, surround them with such influences as will call forth their manly natures, and show them the necessity of recognizing the rights of others; but above all, let us hold them to their bodies as long as possible, for if they be devoid of any finer feelings, if they are soulless, in short, by these means we lessen the possibility of damage when death does ensue, because the lower animal nature is dissipated more rapidly in the intermediate state, after having lived out their natural life cycles.

No more should we kill such human monsters than we would open the door of the cage and allow the wild-cats and hyenas to run rampant in the hospitals.

We can all protest against this legalized crime, mentally, if not otherwise; and since events exist in the unseen world before making their objective appearance, each can help to change our laws by thinking of the necessity for the proposed change. We are all responsible for the conditions which exist to-day; we have made them what they are by our thoughts or actions of past lives and so it follows that we hold the future in our own hands and may make it better by present right thought and action. Let us not fail in our duty.

A. SPINKS.

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### A STUDY OF PATANJALI.

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The philosophy of Patanjali is contained in one hundred and ninety-five aphorisms, which are divided into four books, each teaching truths which are, in a certain sense, in an ascending scale of importance. The man who gave these yoga aphorisms to humanity lived so far back in the night of time that the accounts of his birth and life are legendary. Yet these aphorisms show such a profound knowledge, not only of man's nature, but of the universe and man's relation thereto, that it is evident that their author was far in advance of the advanced minds of the present time. In the Secret Doctrine we are told that in times of need Divine Beings from former manvantaras, or periods of evolution, incarnate in human forms as Teachers. What else could Patanjali have been? Could he have been less than this?

We can only study the man by studying his work. He makes his whole philosophy radiate from and revolve around the one pivotal point of concentration of the mind, and he gives many special and exact directions for attaining that ability. Indeed, the fifty-one aphorisms of the first book teach, incidentally, that man has a soul which reincarnates, but dwell chiefly upon the controlling of the Thinking Principle. The second aphorism says, "Yoga, or concentration, is hindering the modifications of the thinking principle." As we know the brain is not perceptibly modified by thought, we infer that the brain is simply a physical instrument. If the brain is

only an instrument of the mind, is the mind the thinker? By studying the second book we learn that the mind, though the organ of thought, is not itself the thinker. By inference, we learn that not only has man a soul, but that it is the knower, the thinker, the real man. And not only is the lower, animal man, the man of passions and desires, given guidance from the higher planes of his own being, but even more than this is done for him, or, rather, made possible for him to attain. For in this philosophy nothing is forced upon man. All that he has received as the result of his own efforts.

Purity of life, self-sacrifice, it is plainly stated, bring the best of results. If man will yield to the guidance from the higher planes of his own being, known as conscience, he may also attain the help of universal divine forces. By the help of these, he is able to control the animal forces of his own nature, and attune them to the action of the higher, and through that means largely control his surroundings. Man never sets aside the laws of nature, but by understanding the root of its laws, or, rather, their action on the inner planes of being, he is able to make use of that knowledge and bring about results that are called magical. When one has thoroughly learned the aphorisms of the first book, and so persistently practiced them that he knows them to be true by his own experience, then he is ready for the truths of the second book. We learn, again by inference, that the mind of man is, in one respect, like water, which assumes the shape of the vessel into which it is poured. The mind being of such a subtle essence assumes the form of the object cognized. As spiritual cultivation progresses, the importance of material things diminishes, for one realizes that they are temporary, and that the lasting, the real, is the spiritual.

The aphorisms very plainly substantiate the philosophy of the Seven Principles of Man. The Higher Manas, or spiritual soul, having sent a ray which has identified itself, as it were, with the personality, thus becoming tainted by the perception of evil. We learn in the second book that the soul is the thinker; that it uses the mind as the latter uses the brain and the senses, for the purpose of contacting material things.

We learn from aphorism 18, that the Universe exists for the soul's experience and emancipation. Also from the 17th the whole cause of pain and suffering in the world. "From the fact that the soul is



conjoined in the body with the organ of thought, and thus with the whole of nature, lack of discrimination follows, producing misconception of duties and responsibilities. This misconception leads to wrongful acts, which will inevitably bring about pain in the future." Succeeding aphorisms also tell how to bring about the cessation of evil causes, which in the end would result in complete happiness. Also we learn, for our very great encouragement, that every effort in the right direction will bring a proportionately good result. Book third expounds the means and way for the soul to become the master of its surroundings, and to so clarify its vision that it can reach to the plane of enlightenment. It seems impossible for us to prove the truth of many of these aphorisms of the third book, for it seems as though the persevering practice of concentration of mind for a lifetime would not be sufficient to acquire the control of the body and of the elements of nature which these aphorisms assert can be acquired. It is true, however, that we sometimes read in legendary tales of just these powers being exerted, and it is not best for us to deny an assertion because it is beyond our experience, therefore we can neither prove it to be true or untrue.

Book fourth gives the essential nature of Isolation of the soul. This state results from birth, powerful herbs, incantations, penances, and meditations. But meditation alone, the commentator says, makes the state permanent. Though there is little of the final steps of Isolation that can be comprehended by the ordinary mortal, yet it may be true. When Isolation, enlightenment, full consciousness,—call the state what you will—is reached, all the experiences possible in earth-life are ours, through sympathy, or the realization of the joys and sufferings of all. So we need not fear to persevere in all the good practices which our environment permits.

MRS. S. A. SMITH.

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"The gates of hell are three—desire, anger, covetousness, which destroy the soul; wherefore one should abandon them."

—*Bhagvat Gita.*

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All of us should endeavor to dwell upon the brightest prospects, to call off the thoughts when running upon disagreeable subjects, and strive to be pleased with our present surroundings.

## Editorial.

### BROTHERHOOD IN THE RANKS.

Within the theosophical ranks, and especially during the last decade, there has grown up a feeling of solidarity, a unity of purpose recognized by all, which has enabled our leaders to accomplish great, even wonderful, things. Loyalty to leaders—a thing of exceeding slow growth—has at last obtained secure footing among us; we are willing to take more on trust, and demand less explanation. In short, the theosophical society has become more like an organized army, in which each strives to do his particular duty, while all obey the leader trustingly.

This is exceedingly well as far as it goes—and it must be admitted that it goes very far, for one must be just even to themselves. But there is yet a further step which this great theosophical army must take, if it succeeds to the full measure of which it is capable. The same discipline which we have established among our army as a whole must also be maintained wherever there is a branch or center, down to the very smallest and weakest. At present, and indeed ever since the organization of the Society, we have suffered from what might be described as too much of the democratic spirit—too much of the feeling that “I am as good as thou, and a little better”—in most cases. Especially in America, we have been too much influenced by our alleged freedom—every man Jack of us being a “voter,” and in theory as good as any other man. And we have confused “good” with “capable,” which is quite another thing; even as we have likewise confused equality with brotherhood. We present the anomalous spectacle of a Society paternal and, if you please, despotic at the head, and a democracy at the base.

The two are inconsistent. If we find we prosper by trusting our leaders, we ought to take the lesson to heart, and trust our fellows. Equality, in the sense that two things or men are exactly equal in all respects, is a thing unknown in nature. The humble and the great are equally necessary, but their inequality is just as necessary as their own being. There are no two members in the Society who are equal. Their qualifications are infinitely divergent. All cannot be at the head no more than all can be at the bottom. But, being believers in the supreme wisdom of the law of Karma, we ought to perceive that each one is just where he belongs, and must remain there until by his own efforts he so changes his character and therefore his qualifications, that he is enabled to rise or sink, as the case may be. So, instead of trusting our comrades as we do our leaders, we hamper them by demanding that our ideas be carried out, or we will quit work. We present a plan; it is disapproved. We “sulk,” and stay away from the lodge meeting, or, if we do not carry our littleness to quite this extent, we throw all the cold water we can upon the plans of others, and rejoice within our secret hearts if they miscarry.

Brothers, we must change all this. We have made the proper start by learn-

ing to trust our leaders; let us follow up the good work by learning to trust each other. Let us make each of our lodges a miniature of the whole Society. Whomever Karma has placed at the front for the time, let us loyally support him or her. Disloyalty to such a local worker is just as harmful to the individual as disloyalty to the leader. It does not hurt the Cause so much, but it hurts the one who indulges in it just as much. Let us conquer these personal littlenesses, even if we have to wring our own necks to bring it about. Let us march down the coming century such a selfless, loyal, brotherly, devoted band of workers for humanity that no power can resist our onward march. And let us begin now to qualify ourselves for the task by absolutely sinking self in our own local work.

## BRANCH REPORTS.

MONTHLY REPORT PREPARED BY AMOS J. JOHNSON, SEC. P. C. COMMITTEE, FOR THEOSOPHIC WORK.

It has been suggested that an exchange of lectures and short papers would be beneficial and all members are invited to send to P. C. T. C. copies of any papers they may have, the same to be signed (also giving name of Branch.) These will be distributed to Branches requesting them, and then returned to this office for further use. If members who are in the way of writing papers will lend their assistance this plan will be of much help to weaker Branches. Information has been received from New York of the formation of a Bureau for Branch Extension of which James M. Pryse is Superintendent. All reports by Branches to N. Y. Headquarters are to be made through him. This movement foreshadows an extension of propaganda and a more systematic method of work.

Aurora T. S. (Oakland, Cal.) uses the Forum topics at Branch meetings. "The Question Box" proves profitable to members and strangers. A Secret Doctrine Class meets Wednesday afternoons. Headquarters open every day. Attendance at all meetings increasing.

Blue Mountain T. S. (Elgin, Or.) is making a study of the "Key."

Narada T. S. (Tacoma, Wash.) reports that July was a month of extra activity, though summer vacations reduced attendance at meetings somewhat, many of the members being out of the city. The special feature of the month was a two weeks' visit from Rev. W. E. Copeland—his annual summer vacation and Theosophical lecture tour on Puget Sound. He always draws good audiences and creates interest when he comes. July 23d, a picnic was given the children, fully fifty being under the care of the superintendent and other members. They were conveyed by special electric cars to Point Defiance Beach, where a glorious day was enjoyed by all. Narada T. S. issues each month a neat four-page type-written circular containing information as to the Branch and many interesting sayings. From among these the following is of especial value, and should be stored in the mind of every Theosophist: "Every human being, no matter how obscure he fancies he may be, by his acts and

thoughts raises or lowers the whole class of humanity, and quickens or retards its evolution towards a grander future."

Salt Lake (Utah) T. S. reports Branch attendance ranging from 35 to 70. Solos by Mrs. Green are much enjoyed. Questions upon the topics of the evening or Theosophy in general are a regular feature. The library of 125 volumes is in demand and the reading room is open two hours every afternoon. Enquirers are invited to call at the hall Wednesday afternoons, where some member is always on hand to answer questions and advise as to line of study. A Wednesday class studies the "Ocean." On Thursday evening members come to the Training Class prepared to speak, without notes, upon some topic suggested the preceding week. Two members visit the Penitentiary every two weeks, where there is an appreciative class of 22. There is a desire among the prisoners that these meetings be held oftener and at a better hour, as the compulsory attendance at orthodox services interferes with our meetings.

San Francisco T. S. received one new member in July. Beginners' Class on Friday evening is studying the "Ocean." Sunday a Children's Class, Secret Doctrine and Ethical Classes meet, the latter dealing at present with the "Yoga Aphorisms." Attendance good at all meetings—about 1700 per month.

The Branches in Oregon, Washington and British Columbia have elected representatives for the organization of a Northwest Theosophical Committee. Necessary rules and by-laws are now being approved by the members, and shortly the Committee will be duly organized and ready for work. R. H. Lund of Tacoma, Wash., is temporary secretary.

Rev. W. E. Copeland of Salem, Or., has made a lecture tour covering Portland, Seattle, Tacoma, Victoria, Vancouver and San Francisco, and is enroute to San Diego.

Dr. Allen Griffiths was in Santa Cruz July 31 to Aug. 4, and gave two lectures and a quiz; fair audiences and copious press reports.

Los Angeles reports two large and successful meetings in Chautauqua Hall at Long Beach. (No dates given.) The first was addressed by H. A. Gibson and A. B. Clark; music by Mr. Stevens, F. T. S., a professional 'celloist, and Miss Fuller, F. T. S., one of the best Los Angeles pianists. The second meeting was addressed by A. B. Clark. Several congresses are being held at Long Beach by the Chautauqua Association. The Theosophists had their congress there on Tuesday afternoon, Aug. 10.

Prometheus T. S. (Portland, Or.) reports an average attendance at public lectures of 55, and at Branch 27. The Beginners' Class began a study of the "Three Fundamental Principles." The Sunday morning Study Class, with an attendance of 18, has been dealing with the Seven Principles. Friends have donated a sum of money more than sufficient to liquidate the debt on the piano, but members will continue paying their monthly subscriptions which were made for this purpose, and devote the same to propaganda work.

Riverside T. S. (Riverside, Cal.) during July held meetings each Sunday at 3 p. m. Meetings were opened by a reading from "Light on the Path." Study for the month was "Reincarnation," notes being taken from various



books and periodicals. Two new members were gained. The magazine "Theosophy" has been placed on sale at all the news stands, dealers being glad to secure it. Owing to extreme heat the Branch has suspended operations until September 26.

Stockton T. S. takes a vacation from middle of July to Sept. 1; Excelsior T. S. of San Jose is also enjoying a vacation.

Soquel T. S. at present meets on first Sunday of each month, but will meet oftener after August.

Vancouver T. S. (Vancouver, B. C.) takes pleasure in reporting progress. Rev. Copeland gave four good stirring lectures which resulted in a big impetus to the society; several new members and others interested. Branch is steadily growing, and interest in study classes is on the increase, though attendance at public meeting has fallen off since warm weather set in. There are unmistakable indications that in due time we will have a large flourishing Branch here, as Theosophy is quietly taking hold among the people.

#### A NEW BRANCH.

Dr. J. S. Cook, in a private letter writes as follows:

*Dear Comrade:* On July 11th, I went to Represa, the State Prison near Folsom. It was the hottest day of the present year. On July 23d, I went to Placerville, and lectured that evening on "Theosophy as Taught in the Bible." The next two days had many Theosophical conversations and parlor talks, and in the afternoon completed the formation of Katherine A. Tingley Branch T. S. in A., at Placerville. Brother Spinks had preceded me in lecturing at the same place, and sister Cummings had been working in the same direction for some months, so by pulling together, the work goes on.

The Wheel of Sacrifice has love for its nave, action for its tire, and brotherhood for its spokes.

—*Gems from the East.*

It is no great matter to live lovingly with good natured, humble and meek persons: but he who can do so with the forward, wilful, ignorant, peevish and perverse, has true charity.

#### OBITUARY.

Edward B. Rambo died very suddenly upon the 16th of this month. The immediate cause of death was heart strain from lifting heavy timbers while engaged in repairing machinery upon his fruit ranch, followed by a ride upon a bicycle before he had recovered from its effects. The injury occurred upon Saturday, and would probably not have proved serious but for the ride up from the depot to his office upon the following Monday. He arrived at his office in a state of collapse but, with his accustomed putting aside of self, refused to permit a physician to be called, saying that a severe pain in the chest of which he spoke, would soon pass away. He changed his clothes, sat down and began to look over his private mail, when intense paroxysms seized him,

and he became unconscious, and passed away within a few minutes of the severe seizure.

He seemed to have had a premonition of his approaching death, and had spoken of its possibility several times. His vitality was very much depressed by the immense strain upon him from many directions. Not only did he have the responsibility of the management of the Winchester Arms Co. for the Coast (with an immense increase of business owing to the Klondyke excitement) but he operated and managed his three fruit ranches in the Santa Clara Valley down to the most minute detail, and was besides practically the business manager for all the theosophical interests upon the Coast. Such a strain upon one of sterling honesty and of a sensitive nature may be imagined.

Personally, he was of a sunny, genial and loving nature. There are few men in the Society whose death would call forth a more genuine expression of sorrow. He delighted in helping others, and if this could be done secretly and unostentatiously, without letting the right hand know what the left was doing, he was all the more delighted. A generous giver to the public enterprises of the Society, it is doubtful whether his private charities did not exceed even these.

May his soul rest in peace, and return to earth invigorated and refreshed by its well-deserved intermission from toil! He believed that he would quickly reincarnate—so much so that by his wish his library will be kept intact so that it may possibly prove a sort of mental rosemary to enable him to recall his old life when he comes again. And, indeed, the Lodge can ill afford to grant long vacations to such earnest workers. "Those who are wise in spiritual things grieve neither for the dead nor for the living." So let us turn towards the future with never-failing trust, and renewed courage. A warrior of the Forlorn Hope has fallen, but even as he falls the tramp of marching armies can be heard as they pass through the breaches which he has helped to make in the citadels of selfishness, dogma, doubt and despair.

J. A. A.

The following Resolutions were unanimously adopted Aug. 24th, by San Francisco Branch:

INASMUCH as the action of the Great Law has taken from the outer plane of the Movement one of the best examples of the power and truth of Theosophy, be it

*Resolved*, That in the passing away of our friend and brother, Edward B. Rambo, we recognize and bow to the majesty of the Law, and that we will cherish his memory, remembering the qualities that endeared him to all who knew him, his love of the work and his devotion to the Cause.

*Furthermore*, That we recognize the loss our Society has suffered, and declare it to be our purpose to "close ranks," and with more united hearts and efforts, continue the work, emulating the example our brother has been to us, and so spread abroad the message of Love, Humanity and Brotherhood.

*Furthermore*, That these Resolutions be spread upon the minutes of this Society.

# A PARTIAL LIST OF BOOKS

ON THEOSOPHY AND KINDRED SUBJECTS,

To be Obtained Post-paid from the Pacific Coast Theosophical Committee, Room 30 Academy of Sciences Building, San Francisco:

Adventure Among the Rosicrucians.....	paper, 50c; cloth	\$ 75
Among the Gnomes (Hartmann).....		1.75
Animal Magnetism (Binet and Fere).....		1.50
Astral Light (Nizida).....		.75
Atlantis (Donnelly).....		2.00
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Bhagavad-Gita, American Edition (Judge).....		75c. 1.00
Buddhism (Rhys Davids).....		1.00
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Karma: a Theosophical Novel (Sinnett).....	cloth	.75
Karma (Anderson).....	paper, 50c; cloth	1.00
Key to Theosophy (Blavatsky).....		1.50
Letters That Have Helped Me.....		.50
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**A Study of Man**..... \$2.50.

And the Way to Health. By J. D. Buck, M. D.

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